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HISTORY OF THE EMPIRE OF KIANG.

CHAPTER III.

TY-LING—THE CAPTIVITY OF THE VAN-TO-HI-LOS.

SEVEN moons elapsed when Lyng gave birth to a male child. There was great rejoicing in the camp of the Van-to-hi-los, and feasting was held throughout the kingdom for three days. When the boy was seven days old, Lyng retired to the innermost chamber of the temple to offer sacrifices, consisting of three white lambs, and to read in the blood of the animals and the smoke of the altar the future destiny of her first-born child. Cho-ling arrayed himself in his robes of office, and bid all the priests of the kingdom to follow him in procession around the temple. They marched around the temple for seven hours, and all the people saw them, and awaited the return of Lyng, the queen. At the expiration of the seventh hour, the curtain of the inner chamber arose, and Lyng appeared at the entrance with a halo of light surrounding her countenance. She proclaimed to the people that she had been favored with a revelation from Chong-fo as follows: Henceforth thou, my favored daughter Lyng, shall assume the government of the temple and of the priests, while thy husband Yang-tze shall be the king of the Van-to-hi-los, and you shall continue to do so until your son has reached years of maturity, when he shall assume the reins of government both of the priests and of the people, and he shall be king of the Van-to-hi-los and of the high priests of Chong-fo; and, furthermore, I have selected the Van-to-hi-los as my own people, and I will give them laws by which they shall be governed forever hereafter. I command you now to call together all the priests and the people of the kingdom, and bid them come to my temple on the day of the next full moon, which will be twice seven days and three from this day; and I will proclaim through the mouth of my faithful servant Cho-ling my celestial laws and ordinances to you, which you shall follow to the end of days.

All the priests and the people, with their wives and their children, assembled accordingly on the appointed day around the temple of Chong-fo. They brought with them cattle, sheep, and fowls to be sacrificed upon the altar. The priests of the kingdom employed themselves in the labor of preparing the sacrifices, and towards the setting of the sun and the rise of the full moon, thousands of altars were seen smoking around in the courts of the temple; the grand curtain of the temple was withdrawn, and within upon the high altar, were seen smoking the offerings of Yang-tze and Lyng, the king and queen of the Van-to-hi-los. Watch-fires were seen blazing far around the camp; the distant forests and hills were lighted up with the glare of many fires. The full moon shone bright upon the landscape, and silvered the waters and the dewy leaves of the trees; thousands and thousands of stars spangled the heavens; deep shadows covered the valleys, and the distant hills rose as black masses against the deep blue sky. Far outside of the camp were heard the yelp of the jackal and

the wailing cry of the tiger; and the distant roar of the waterfall sounded like a murmuring assent of nature to the solemnity of the solemn sacrifice. Groups of trees and bushes, lighted up by the many fires, seemed to be moving in the flickering glare; while others, thrown into deep shade, seemed mute and motionless witnesses of the grand dénoûment. The centre of attraction was the huge temple of Chong-fo, built of immense stone masses, piled there, as tradition has it, by the children of Chong-fo, when they lived upon the verdant earth. Files of priests, arrayed in white robes, were posted in lines around the courts of the temple, where no one was admitted but Cho-ling, Lyng and Yang-tze. The warriors of the kingdom were marshalled in battle array, clad in the skins of the rhinoceros, fearful to look at. Their countenances were painted with war paint, and their queues were tied fast around their necks, and their heads were adorned with the horns of the deer or the skin of the tiger, according to their rank. Groups of men, women, and children were standing, lying, and sitting around, full of expectation of the things to come. At the hour of midnight, Cho-ling, the high priest, appeared in front of the great altar, and addressed the multitude as follows:

"Chong-fo commands me to say to you—This day I have chosen you to be my celestials on earth, and I will give you laws by which you shall be governed and judged. If you obey those laws, you shall be a powerful and prosperous nation, and shalt fill the earth, and ascend to the moon after you are dead. But if you disobey my laws you shall be annihilated forever.

"And these are my commands:

"Cho-ling, my faithful son and servant, shall henceforth lay down the sacred spear, and yield his place to your queen Lyng, who shall govern in the temple. Yang-tze shall be your king, until his new-born son, whose name shall be Ty-ling,* shall have arrived at the age of thirty years, when he shall assume the reins of government, and be your king for the term of his natural life; his descendants shall be your kings after him, and he shall also be the high priest of the temple, and shall order the sacrifices, tithes, feast days, and the pilgrimages.

"Your king shall be the master of your lives, your cattle, your wives, your children, and your fields, and the proceeds of the same, and no one shall take from his neighbor his life or his property unless by the command of the king. Whosoever may take the life or goods of his neighbor, or his wife or his child, shall be killed with the spear, and his body shall be left to be eaten by vultures. The prisoners you make in war shall be your slaves through life, and their children after them, but no man of the people of the Van-to-hi-los shall be a slave to his brother.

"You shall keep the day of the full moon as a feast day, and shall offer a sacrifice on that day, according to your ability, from your cattle and your fowls; and you shall

* King-priest.

give the tenth of the rice and tea you grow to the king, and also the tenth of all the goods you receive in trade.

"The family and kindred of Cho-ling shall continue to be the priests of the people, and they shall do no manner of labor but the labor of the temple, and they shall be supported by the tithes of the people and their free offerings. And they shall also be your judges, and when a man has a dispute with his neighbor, the parties shall come before the priest, and he shall decide who is in the right; and he who is in the wrong shall pay one-quarter of what he wrongly withheld from his neighbor, and three-quarters shall go to him who has been denied what was his substance. And if a man commit a crime for which his life shall be forfeited, his goods shall go to the priest, who shall deliver one-quarter of the same to the kindred of the criminal, and another quarter to the king and high priests.

"Every able-bodied man shall go to war at the command of the king, and according to his rank he shall have his share of the spoils and of the slaves, which he may dispose of to his neighbors.

"You shall eat neither rats, nor mice, nor cats, nor dogs, neither he-asses nor she-asses, and it shall not be lawful to drink tea for any but the priests during the week of the new moon.

"You shall wear your queues behind you, excepting when you go to war, when they shall be slung around your necks, and tied fast to the same.

"No man shall tie a larger bundle of straw to the end of his queue than his rank and station in life permits, without the express permission of the king."

Yang-tze and Lyng governed the Van-to-hi-los for thirty years with great success. A portion of this time they enjoyed the counsel of Cho-ling, who had retired from office, and devoted himself almost entirely to the education of the young prince Ty-ling.

Ty-ling grew up a young man of great promise. Before he arrived at the age of majority, he distinguished himself both in council and on the field of battle. When he attained his thirtieth year, his parents abdicated in his favor, and he was proclaimed king of the Van-to-hi-los. He greatly extended the territory of his kingdom by continued incursions upon the neighboring nations. He encouraged agriculture and commerce, and advanced the fine arts. He erected a new temple to Chong-fo, which in size and magnificence far outstripped anything done previously in architecture, sculpture, and decoration. He built himself an extensive palace, which contained his private household and his harem (in which he had three thousand and odd hundred wives and concubines), also the residence of the principal civil and ecclesiastical officers of the kingdom. The result of these extensive improvements was the building up of a large city which soon became the metropolis, not only of the kingdom of the Van-to-hi-los, but also the commercial centre of the south of Asia. He fostered commerce, and his people sent ships many hundreds of miles along the coast, trading with the outside barbarians. Learning in

the laws of Chong-fo, success in trade, agriculture, and the fine arts, were sure passports to advancement from the hands of the wise Ty-ling, and in the degree that queues long and short, and bundles of straw large and small became more abundant, the nice distinctions between the different degrees of dignitaries became more defined and complicated.*

Ty-ling lived to be ninety-six years old. He died, and left behind him seven hundred children, boys and girls, of whom the youngest, Ty-cho-ling, was designated by Ty-ling for the succession.

Ty-cho-ling reigned forty years, when he was succeeded by his son Ty-ling the Second. Ty-ling the Second governed sixty-seven years, and was succeeded by his grandson Ty-ling the Third.

Ty-ling the Third reigned but one year, when he was killed by his brother Fo, who, by war and bloodshed, made himself king. But Chong-fo was displeased with him, and he was struck dead at the high altar while performing his duties, when he had reigned but five years. He was succeeded by his nephew, the son of Ty-ling the Third, whose name was Ty-pig.

Under the reign of Ty-pig the nation of the Van-to-hi-los met with many reverses in war against the Yan-tos, who had become a powerful nation. The Yan-tos took from them many provinces and subjected their people to servitude. Ty-pig governed twenty-three years, and spent some of the best blood and all the treasures of the nation, which consisted of large granaries of rice, tea, and woollen goods in unsuccessful war waged against the Yan-tos. But he greatly improved the army of the Van-to-hi-los. Under him was invented the bow and arrow, which did much execution among the enemy. He did not live to see the good results of his efforts, but died on the battle-field, and was succeeded by his son, Cho-ling, a weak prince, who concluded a dishonorable peace with the king of the Yan-tos, to whom he paid tribute.

The Yan-tos did not again make war upon the Van-to-hi-los during the reign of King Cho-ling, nor that of his successor, Fo the Second. But under Cho-ling the Second, the son of Fo the Second, the war broke out again, and lasted for twenty years, terminating finally in the total defeat of the Van-to-hi-los.

Yang, the king of the Yan-tos, took possession of the country: he destroyed the beautiful temples of Chong-fo, and laid waste the city. He transferred the people to distant provinces of his own kingdom, and settled the country of the Van-to-hi-los with such of his own subjects as chose to remain in the conquered territory.

The Van-to-hi-los mourned much the loss of their independence, particularly the loss of their temples and their

* Many modern Chinese writers attribute to him the invention of the mandarin's button, but there is no trace to be found in the volumes of Ting of any such fact; but it is rather to be presumed that the mandarin button was introduced as late as the reconstruction of the Chinese empire, after the downfall of the Empire of Kiang.

noble city. They could no more go upon pilgrimages, nor offer sacrifices to Chong-fo in the spot selected by him. Their captivity lasted for forty years. During this time they clung fervently to their faith, and devoted much of their time to teaching their children the laws of Chong-fo, and to maintaining in their hearts a desire to recover their independence. They formed colleges for the study of their laws and religion, and collected industriously the history and traditions of their forefathers. For the wonted sacrifices they substituted stated readings and instruction in the laws of Chong-fo and in the history of their kings.

Not satisfied with this, they extended their researches into a minute examination of every possible question which could arise in relation to the pursuits of life; questions of government, of religion, of ceremony, and even doubtful facts in ancient history were propounded and discussed by the scholars and professors, and finally decided by the colleges with a nicety unparalleled in the jurisprudence of history. It was determined how many straws constituted a bundle fit to be attached to the queue of a priest of the first or second degree; their length, their weight, and their arrangement were debated and decided upon. The question how far a dead rat in the house of a worshipper of Chong-fo would tend to vitiate the edibles contained in the building, and would make them unfit for food to a pious Van-to-hilos, created controversies extensive enough to fill a folio volume of Ting.*

Debates upon the manner in which a dead cat or ass should be disposed of, without defiling religious men, were carried on with a zeal and acrimony quite in advance of the times of that primitive people, and were finally settled with an ingenuity and sacrifice of time and labor worthy of a better cause.

The number of wives of King Ty-ling were asserted to be from thirty-five hundred to five thousand, and their respective beauty, size, fatness, and leanness, were elaborated into learned essays without number.

The deeds of various devout men were related and expatiated upon, extended, and multiplied, until the pious worshippers of Chong-fo got frightened at the fabulous magnitude of their own statistics; in their astonishment at their own zeal and patriotism, they fell to abusing each other in a manner approaching the habits of the most civilized nations of the present day.

Fasts and feasts were ordained to serve instead of the wonted sacrifices and pilgrimages.

Much of the type of the Chinese of the present day, his love of ceremony, his strict observance of forms, his love and respect for learning, his rigidity in religion, his love for controversy, his greatness in small things, and his smallness and narrow-mindedness in great things, must be attributed to the schooling his ancestors received in their captivity among the Yan-tos twenty thousand years ago.

* Ting, vol. v.

PAINTING IN TEMPERA.

[The work from which the following articles are taken is called "Painting popularly Explained," and is the joint production of two English writers, Thomas John Gullick (a painter) and John Timbs, F.S.A.]

INTRODUCTION.—"Painting," Coleridge felicitously said, "is a something between a thought and a thing." With little more "circumlocution," painting is the art of conveying thoughts by the imitation of things. The ruling principle of imitation in painting is, however, abstractly unreal; for imitation, to be complete, must include the relief or roundness of objects, as in sculpture, while painting is restricted to a flat surface. But no art pretends in the fullest sense to imitate Nature, that is to say, to realize all her infinity. Imitation carried as far as possible would only end with reproduction. Each art has characteristic qualities, which its rivals do not possess in equal degree; and upon these stress is laid, in order to compensate for the deficiencies. Thus, although painting has not the power of giving actual relief like sculpture, it yet can, by means of imitating the effects of form, light, and shadow on the eye, sufficiently secure the impression of relief, so that no want is suggested; and, in the addition of color, it has the means of imitating a very beautiful class of facts in nature, beyond the scope of sculpture. So, on comparing representation with description: language, as a vehicle for conveying ideas of natural objects is far less definite than painting; but it can narrate the succession of events, which painting cannot do. On the other hand, painting can embody impressions of simultaneous action and effect, and thus obtain innumerable harmonious combinations, which it would be impossible for mere words, even if the highest poetry, to do more than indefinitely suggest.

Although a degree of imitation is necessary in a work of art for the conveyance of thought, the quantity or exactitude of imitation in a picture forms by no means a measure of the amount of thought or emotion which it may awaken, apart from the simple ideas which the mind receives through the painted resemblance of natural objects. Indeed, literal imitation is sometimes so much dissociated from imagination, that Haydon went so far as to say, that "the power of representing things as they are, constituted merely the painter of domestic art;" adding with characteristic presumption, "while that of restoring them to what they were at creation [?] constitutes the great painter in High Art." When we reflect, however, upon the inexhaustible richness of nature, a more humble spirit of imitation appears not only excusable, but laudable. Modern pre-Raphaelitism is on this ground—viz., that of protest—chiefly serviceable to art. For it is a mistake to suppose that artistic imitation can ever be entirely mechanical, that it is only a means to an end, or that it is but as language is to thought. The eye has its own poetry, and the faithful rendering of the simplest object in nature has a special value and beauty that touches some of the pleasantest chords of our being. Still we must unhesitatingly give the preference to those works in which we have not only the inherent and intrinsic poetry of art, but also subject and incident conveying thought, expression, and sentiment. Moreover, though art is finite, yet nearly every branch is too comprehensible in its means for one man to do justice to all its capabilities; hence a larger measure than usual of the judgment and taste necessarily shown in *selection and adaptation* is justly allowed to distinguish and elevate the artist. "Style" in the highest